THE

Quakers VVhiteſt DIVELL UNVAILED,

And their ſheeps cloathing pulled off, that their *Woolviſh inſide may be eaſily diſcerned.*

In Anſwer to a Letter ſubſcribed *James Naylor, A Profeſſed Quaker.*

For even Satan himſelf is transformed into an Angel of Light; no marvell then, if his Miniſters transform themſelves into the Miniſters of righteouſneſſe.

Written by ELLIS BRADSHAVV.

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XUM

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The Quakers

LETTER,

To all the faithlesse generation of the world, and to all who desire to know in what faith and hope we live, and what faith and hope we deny.

THat Faith which we own and witnesse, is that Faith which stands in Jesus Christ the everlasting Covenant of Light, who is the Light of the world, and hath enlightened every one that comes into the world, and this Light we believe and follow, and by this Light we are led out of all the wayes, works, and worships of this dark world, and the effects of this Light we witnesse by Faith, and by this Faith we do deny all who say this light is not sufficient, without the help and teaching of man, to lead and guide in all the wayes of God, and all such we deny, for these are they who know not the voice of Christ and therefore hear ye stranger and hireling, who heaps up teachers, having itching ears, who cannot endure sound Doctrine; and in this Christ we believe, who is our life and salvation; and all them we deny, and their faith, and who say they have Faith, but their life is not the Life of Christ, but lives in sin and worldly pleasures, and say, they cannot be saved from their sins in this world, but in part, and this faith we deny, and them, for these are they

John 1.9. John 8. 12. John 10.4,5. 2 Tim. 4. 3. 2 Cor. 4.10,11 1 John 3 8. Heb. 7. 25.

2 Tim. 1. 19. they who deny the end of Christs coming in the flesh, who cannot believe that Christ is able to save to the utter-
Rom. 1, 4. 16. most all that come unto him, and this Faith is reprobate, and these deny the Lord that bought them, and have made shipwrack of Faith and a good conscience, and makes the bloud of Christ of none effect to them who are not elected by it; and all them and their faith we deny, who say they believe and know the will of God, but they have not the power; but that Christ in which we believe is the great power of God to salvation in all that believe; and who hath this Christ hath power, and in him we have
2 Tim. 3. 5. power to do the will of God, but these are they who know not Christ nor his power, but run after men into notions and formes, but denies the power, and from all such we turn away: for such know not him in them who is
Rom. 5. 17. greater than he that is in the world, but are willing to serve sin, and to be led captive at the devils will, not minding the Light and power of Christ, to be guided by it, and
Rom. 3. 22. then would seem to cast the fault on God, as though he had given a Christ which is not able to set them free till
Rom. 10. 3, 4. after death, and these are they which put him to open shame, whose Faith and Profession we deny: And we deny all these who say they have Faith in Christ, and yet their righteousnesse is not perfect, but this Faith we wit-
Rom. 10. 17 nesse, that receives the righteousnesse of God, even the free gift of righteousnesse by Jesus Christ, and this is perfect which is the righteousnesse of Faith, and all who have not this righteousnesse, are in the self-righteonsnes which is not perfect, and those come short of the Righte-
Psal. 3. 9. ousnesse of God, and would establish their own righteousnesse, but these are the boasters which justifie themselves, and despise others, but by the righteousnesse of Faith is boasting excluded, and here is no justifying of
Psal. 1. 11. self, but denying self, and self-righteousnesse, and exalting the Righteousnes of God, wch is perfect, wch is in Christ Jesus, who is made unto us righteousnesse and sanctification: And by this Faith we deny all who say they have Christ, and have not this Righteousnesse, but whose righteous-

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neſſe is imperfect, and that Chriſt, and that righteouſneſs we deny which is not perfect, and witneſſe that Chriſt in which we are made the righteouſneſſe of God, and this Chriſt is our righteouſneſſe and perfection, and this faith we own and witneſſe, which is not a talk of faith, as the worlds Profeſſors, who ſay they have Faith, but are dead in ſins and treſpaſſes, and cannot witneſſe the work of God in them, but that Faith we own which is lively, by which the work of God is witneſſed in us, working out ſin, and by which we are his workmanſhip, created in Chriſt Jeſus unto good works, and this Faith we witneſſe which overcomes the world, and the devill; and all you we deny, who have a profeſſion in the world, and in whom the works of the devil are brought forth, and their faith and hope we deny, who ſay they hope to be ſaved, and yet live in ſin, making a Profeſſion, and this is the hope of the hypocrite, which ſhall periſh, and not the hope of Chriſt, for he that hath this hope of Chriſt purifieth himſelf even as he is pure, and this faith and hope we own which purifies the heart, and enters into the place of holineſſe within the Vail; but that which is without holineſſe we deny, which is not in Chriſt, but in a vain minde: And we deny all who ſay they have faith and yet their word and light is without them, for the word We witneſs which is nigh even in the heart, and this is the word of faith which the Apoſtles preached, and he that hath Chriſt or faith hath this word, which is Chriſt the Light, not in Letter but in Spirit. And all them we deny whoſe Law is without, and morrall, and that Law we witneſs which is ſpirituall within written in the heart, and this Law is perfect, and endures for ever, and all the changeable Lawes we deny, and all thoſe Lawes without, we ſee to be in the old Covenant of works, which made nothing perfect, and the ſelf righteouſneſs which is filthy rags, and by the Light of Chriſt are we convinced of that righteouſneſs, not to be of Faith: therefore whoſe faith and works ſtand here, them we deny, and ſee them all worſhipping without the new Covenant, in the old-

James 2.
Eph. 2. 10
1 John 5.
Gal. 1. 4.
1 John 3. 3
Heb. 6. 19
Rom. 10.
Heb. 8. 10
Heb. 7. 19
1 Cor. 12.
1 Cor. 14.
John 4. 23

ness of the Letter, whose Law is without, and their Light without, their word without, their Church without, their Baptism, praises, and singing without, their Christ without, their righteousness without, and so their Faith without, all which we witness to be, within, and within we worship in newness of Spirit, and we see all that are without God, and his Righteousness to be in the world, and strangers to the Covenant of Grace, and that faith and worship we deny, which God denyes, who seeks such as worship him in Spirit and Truth, and this Faith and worship we own, not known to the world, and therefore hated.

JAMES NAYLOR

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To it.

To all the faithfull Generation, as ſo they profeſſe themſelves) of the people called Quakers, who deſire to know in what faith and hope we now live that are called Chriſtians: In direct oppoſition by way of counterpoyſe, to a Leetter ſubſcribed James Naylor, *one of the profeſſed Quakers, whom they call the Meſſenger of the living God.*

THat Faith which we own and witneſs too, is that *which worketh by love*, and *is in Chriſt Jeſus* our dear Lord and alone Saviour, *who is that true light who lighteneth every one that cometh into the world*; and in this Light we believe and deſire to follow, that we might be led out of all the wayes, yea works and worſhips of *the darkneſſe of this world*; and all the effects and fruits of this Light we own and witneſs too, in the ſight of God, by believing and acknowledging both by word and deed in love and meekneſs, and by means alſo of this Faith and love, which this eſſentiall light hath wrought in us by his Word and Spirit. We are ſeriouſly engaged utterly to deny their wayes and doctrines; who go about to exclude and diſparage all helps and means and teachings of men; and of ſuch eſpecially whom *the Lord of the harveſt hath thruſt forth as faithfull labourers into his harveſt*, for the leading into, and for the guiding in all the wayes of God, and of Chriſt our Saviour, whoſe voice we know and reſolve to follow, and not ſuch ſtrange doctrines and devices of men, whom as Chriſt hath promiſed we can know by their fruits, that though they *come unto us*; and would onely appear all *in ſheeps cloathing*; *yet inwardly they are ravening wolves*, and *ſpeak lyes through hypocriſie*, *having their conſciences ſeared as with an hot iron*;

pretend-

pretending to believe in Christ as their life and salvation: and to deny all them and their Faith and wayes who say they have faith, but their life is not the life of Christ, but they live in sin and worldly pleasures, and say they cannot be saved from their sins in this world, but in part, implying, that they, for their parts, live the life of Christ in fulnes of perfection here in this life, when it is evident to the contrary, and easily demonstrable, that they are led away with a spirit of delusion to believe lyes.

1. For first, the Spirit of God teacheth us to *honour all men*: But their Spirit of delusion teacheth and leadeth them not to honour or reverence any man at all, though in never so high or honourable a place or condition of life.

2. The Spirit of God teacheth us to be courteous and tender hearted towards all men; but their Spirit teacheth and leadeth to be courteous and tender hearted towards no man, but teacheth them meer incivility, like the bruit beasts that are led with sensuality as utterly void of rationality.

3. The Spirit of God teacheth us to *judge nothing before the time*; yea, even Christ himself biddeth us, *Judge not that we be not judged*; but their Spirit teacheth them both to judge and condemn, and with a most austere countenance call men damned, and carnall, and hirelings, and deceivers, and proud, when they can demonstrate no such thing, but in the judgement of charity might judge the contrary, if they had that spirit and faith which worketh by love.

4. The Spirit of God teacheth us to *let other men praise us, and not our own mouth, Strangers, and not our own lips*, and to *let our works praise us in the gates*, like the vertuous woman: But their fruits teacheth them to praise themselves, as if they were perfect already, even as Christ himself, intimating as if Christ already had impowered them to do the will of God.

5. The Spirit of God teacheth us to *speak the truth in love and meekness*, and *not to trust in our selves that we are righte-*

righteous, and despise others, like the proud Pharisee, but their spirit teacheth them both to falsifie and belie our doctrine and Profession, intimating to the people by their false suggestions, that we should teach such doctrin as are quite contradictious to the Word of God; to wit, That Christ is not *able to save to the uttermost those that come unto God by him*; or that we should not account him *the great power of God to salvation of them that believe*; All which we utterly deny to be our doctrine or faith.

6. But we have learned from that Spirit which teacheth us not to exalt our selves, but to think soberly, and to speak modestly of our selves in respect of our present attainments, as not accounting our selves already perfect, nor to speak of our selves, above that which may be seen in us, or heard of us: though yet for ought they know, we utterly *forget that which is behinde, and presse forward to that which is before, even the mark and the price of the high calling of God in Christ Jesus*: *If possible that we might attain to the Resurrection of the dead*: A mark which they know not as yet what it meaneth, though they professe themselves perfect, and to have Christ within them, and that so many as have Christ have this power, and what have they not (by their own Profession, if we can believe them) already within them; But I hope we may know the tree by its fruits: better than their own testimony.

7. The Spirit of God teacherh us not to own any perfection that is in Christ as properly ours, but acknowledge it his, though we have Christ in us: For though *the life we now live is by Faith in the Son of God, who hath loved us and hath given himself for us*: *yet it is not we that live, but Christ that liveth in us*.

But their Spirit teacheth them to own every perfection that is in Christ as properly theirs; affirming that they that have Christ have power; and they that believe have power to do the will of God, and they deny all those that say they have Faith in Christ, and yet their righteousnesse is not perfect, because the righteousnesse of Christ is perfect, which yet is not properly theirs, but onely through

Faith, and that by imputation, and they alſo deny all thoſe, and their Faith and hope, who ſay they hope to be ſaved, and yet live in ſin, making a profeſſion; for, ſay they, he that hath this hope in him, purifieth himſelf even as he is pure: ſo that if he be not purified in perfection like Chriſt, they ſay, it is but the hope of the hypocrite, which ſhall periſh: And they alſo deny all who ſay they have Faith and Chriſt, and yet their word and light is without them; for he that hath Chriſt or faith, hath this Word and Light which is Chriſt; as if a man could not have Chriſt by Faith, but he muſt of neceſſity have the fulneſſe of Chriſt, the eſſentiall Word and Light wholely within them, whom the heavens of heavens are not able to contain, conceived as God, nor are all creatures able to comprehend. Again they affirm, that he that hath that Word of faith which the Apoſtles preached, hath this Word not in the Letter, but in the Spirit, as if the Apoſtle had onely ſpoke of Chriſt the eſſentiall word, and not inclufively of the ſpirituall miniſtration of the Word of God, in his ſacred Name: And ſo again they deny all them whoſe law is without and morall, for they own that Law which is ſpiritual within wr tten in the heart, for that Law, ſay they, is perfect, and endures for ever, and therefore they deny all thoſe Lawes without, and ſee them to be in the old Covenant of works, which made nothing perfect; as if we ought not to own the Law without us in Tables or Books, as well as that within us, and the rather as a Rule to try that within us by, whether our Spirits be of God; a ſubtil deluſive doctrine of Satan this muſt needs be, to diſparage the Word and Law of God: that men might onely litten to his lying ſpirit, or to their own corrupt and deluded hearts.

8. The Spirit of Truth teacheth us, That *Chriſt our righteouſneſſe was ſacrificed for us*, and that his righteouſneſſe onely may be called perfect, and depended on for our juſtification, and not our own inherent righteouſneſſe; yet we alſo endeavour to *purifie our ſelves even as he is pure*, and do preſs onwards towards perfection, though

though with no intent to eſtabliſh our own righteouſneſs, as their lying ſpirit would hint to the world.

9. The Spirit of God teacheth us alſo to own that Faith which *purifieth the heart*, and produceth holineſs both within and without, and to own that word and light within, and that Word and light without alſo, for Chriſt is within us, and without alſo, ſo is the Law without us and within us alſo; yea, we alſo *worſhip the Father in Spirit and in truth*, and utterly diſclaim all falſe righteouſneſs: But we have alſo a word without, and a Church without, and a Baptiſm without, praiſes and ſinging without, and a Chriſt without, and righteouſneſs without as well as within, and ſo we ought.

But whether their ſpirit teach them to *hold forth the profeſſion of their hope & faith* in theſe reſpects, as wel externally as they profeſs to do it internally; whether they will *ſhew forth out of a good converſation their works in meekneſſe and wiſedome*, and whether they will *ſhew forth the vertues of him whom*, they ſay, *hath called them out of darkneſſe into light*, and whether they will *ſhew their faith by their works*, that we may believe them, and judge the tree good becauſe the fruit is good; and whether their faith will ever appear to be ſuch, *a faith as worketh by love*, that ſo all their *things may be done in love and in the ſpirit of meekneſſe*, as if they had learned of himſelf to *be meek and lowly of heart*, is more than ſome of thoſe know, to whom thoſe people write: And again whether it be not utterly in vain to write theſe things in anſwer unto them, conſidering we have cauſe to doubt that ſome of them are *perverted, and ſin, being damned of their own conſciences*; and whether they be of thoſe to whom *God hath ſent ſtrong deluſions, that they might believe a lie, becauſe they have not received the truth in love, but have pleaſure in unrighteouſneſſe*; and ſo being already rejected, and delivered up of God, and *under the power of Satan*, whether they dare *reſiſt him that he might flye from them*, or whether they can *reſiſt him ſtedfaſtly in the faith*, or they are now already *led captive by him*, as ſervants and vaſſals to do his will, is not eaſie to determine

mine, nor will we absolutely determine, nor judge of them as they do of others: But this we say, *They professe to know God, but in their workes they deny him*; and they professe to have the Word and the Law of God written in their hearts, but as for fruits of love we cannot discern any that proceedeth from them: Now *the end of the commandement is love out of a pure heart, and good conscience, and faith unfaigned*, and love or *charity suffereth long, and is kind it envyeth not, it vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evill, rejoiceth not in iniquity, but rejoiceth in the truth, it beareth all things, believeth all things, hopeth all things, endureth all things: It never faileth*; But if there be this Charity in the heart, it will act accordingly, upon all occasions: *Out of the abundance of the heart the mouth will speak*, and all the body will act; But if it be not, then they have not the Law written in their hearts as they pretend: They may therefore compare their wayes with these rules of Charity, if they so please, and so may know themselves whether Christ be in them, by his blessed Spirit, or they are led by a Spirit which is not of God; For if Christ be in them, *he hath shed this love abroad in their hearts*: And if the contrary, if this love be not there, it is another spirit than the Spirit of Christ and another Law than the Law of Christ that acteth them: And if their spirit within will not suffer them to parallel their case aright, if they please to write to us, they shall have some further help; And in the mean time we leave them to their proper Steersmen in these respects, and spare our labour: So resolveth he, who without any more complements subscribeth his Name.

ELLIS BRADSHAW.